

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 50.

NEW-HAVEN, MAY 9, 1829.

VOL. XIII.

Miscellaneous Intelligence.

VIEW OF THE WORLD.

A late number of the London Electic Review, remarks as follows:

To whatever part of the world we turn our attention, the results of a mighty movement in society are seen, and a brightening prospect presents itself. One remarkable feature of the political aspect of the times is this: that during the last twenty years, depopulation and the dismemberment of empire, have been reducing the strength and contracting the dominion of every Mahomedan and every Romish power throughout the world; while the only States that have materially added to their strength and population, are Great-Britain, Russia, and America.

To estimate the importance of this striking fact, in its bearing upon the prospects of the human race, we must connect it with another. Taking the total population of the globe, in round numbers, at a thousand millions, it has been estimated, that the proportion of Nominal Christians does not exceed a fifth; while the Professors of the Mahomedan Faith are computed at 140 millions, and the Pagan Nations at about 657 millions.

This view of the subject is melancholy, and almost overwhelming; but there is another calculation which somewhat relieves the darkness of the picture. Although those who bear the Christian name amount to no more than 200 millions; the population, subject to Christian governments, now amounts to nearly twice that number: and above half of them are under the dominion of Protestant States. The numbers subject to Mahomedan governments, it is more difficult to ascertain: they may amount to between 90 and 100 millions, leaving not much above 500 millions for the Budhuist and other heathen governments.

In the same work the supposed population of the World is thus distributed—

<i>Protestant States—</i>	
Great-Britain,	150,000,000
United States of America,	11,000,000
Prussia, Sweden, Netherlands, &c.	20,000,000
	180,000,000
<i>Greek Church—Russia, &c.</i>	60,000,000
<i>Roman Catholic States,</i>	185,000,000
	385,000,000
<i>Mahomedan States,</i>	90,000,000
<i>Heathen States—</i>	
Chinese Empire, Japan and	

Indo-Chinese States,	270,000,000
Other heathens, say,	200,000,000
	470,000,000
Total,	915,000,000

M. Adrien Balbi, who has studied for many years the Statistics of the Globe, has lately published a Chart exhibiting the result of his labors. The details of this Chart have been collected into the following Summary, and sent to us by a friend—

M. Balbi makes the total population of the Globe amount to only 737,000,000. Of these, I find, upon calculating his numbers, there are

Under Christian Governments,	337,788,000
Under Mahomedan Governments,	72,000,000
Under Heathen Governments,	277,212,000
	737,000,000

Those under Christian Governments are thus divided—

Protestant States,	193,624,000
Roman Catholic States	131,164,000
Russian or Greek Church,	60,000,000
	387,788,000

It will be seen that M. Balbi's numbers agree very nearly with the preceding table, in respect to the population living under Christian and Mahomedan governments; the diminution of numbers being almost entirely in his estimate of that part of the population which is under Heathen Rulers; the result of which is, that more than half the population of the Globe has been brought under the dominion of Governments professedly Christian!

POLITICAL POWER DISTRIBUTED.

The writer in the Electic Review proceeds—

This view of the subject will appear still more deserving of attention, if we advert to the very different *distribution of political power*, which existed not a century ago.

Great-Britain, at that period, could not, we apprehend, with all her Colonies, have numbered much above 20,000,000 of subjects: the population of Russia was under 30,000,000; and the total subject to Christian Governments probably did not exceed 200,000,000. The Grand Signior, the Sophy, and the Great Mogul, then ranked among the most potent arbiters of the destinies of the human race. India, and indeed all Asia, with the insignificant exception of a few maritime settlements, were under Mahomedan or Pagan sway. The Portuguese had long monopolized the commerce of the East: they had established themselves on both Eastern and Western Coasts of Africa; and shared with Spain, the Southern portion of the New World.

The commerce of the Mediterranean was in the hands of the French, and they had their full share of the colonial trade. Finally all the Religious Missions in existence were in connexion with the Romish Church, and supported by Popish States: the Inquisition had its colonial tribunals at Goa, and Mexico, and Bogota; and the only religion that was *not* disseminating itself, that was *not* gaining ground, was—the Protestant.

After the fall of the Portuguese Empire in India, a Priest of Goa was asked when he tho't his nation might again resume its power. "As soon," was his reply, "as your wickedness shall exceed that of my people." That priest understood the signs of the times; and his words supply, both a key to the interpretation of history, and a monitory lesson as to the future. The events which have made Britain the Mistress of the East, are of so extraordinary a character, so entirely beyond all the calculations of human foresight, that a man must be blinded by infidelity, who fails to recognize the immediate hand of Divine Providence in their ordination. To the Christian, the words of the prophet, speaking in the name of Jehovah to the house of Israel, will seem the appropriate language of these events—*Not for your sakes do I this.*

The phenomenon of a New Protestant State, a second England, suddenly created in the Western hemisphere, and soon acquiring sufficient political importance to mingle with the politics of Old Europe, sending forth its merchants and its missionaries wherever a sail can transport them—is another prominent and most wonderful feature of the present era. The independence of the Spanish colonies, though achieved at the cost of much bloodshed and crime, must lead to the most beneficial results: in the mean time, although the religion of the Church of Rome maintains, for the present, its ascendancy in the New States, they are forever alienated from the Papal Power; and their separation from Spain has not only shorn that monarch of its glory, but deprived it of the possibility of recovering its former rank among the States of Europe. Owing too to the impoverishment of Spain and Portugal, and the effects of the French Revolution, all the Romish missions in India, Persia, Syria, Egypt and Africa, are upon the point of extinction, or at least in a state of utter insufficiency and decay. Every where has an open field been preparing for the exertions of British philanthropists and Protestant missionaries.

WHAT CHRISTIAN MISSIONS HAVE DONE.

Still it may be asked—and the inquiry is often put in the tone of sarcasm—"What have they achieved?"

The full answer cannot be given in this place. We shall merely set down a few facts belonging to the History of the Times.

Idolatry has been overthrown in the Islands of the Pacific; and several of the Polynesian Tribes have been converted to the faith of Christ. A Bible Society has been substituted for the Inquisition in the former capitol of New Granada, with an Ex-inquisitor for the Secretary. The degraded Negro, the brutal Hottentot, and the red Indian have each been taught to

exhibit the civilizing and transforming influence of the Christian doctrine. The languages of the East have been mastered; and those which had never before been the medium of a ray of religious truth, have been forced to speak the words of God. Two independent Versions of the Scriptures into Chinese, by Protestant Missionaries, have excited the astonishment and admiration of the Literati of Europe. In India, Idolatry, zealously protected, patronized and endowed by the Christian government, has been undermined, and a breach has been made in the outworks. The hardest part of the struggle, that with English Infidelity, is, we trust, nearly over: a revolution has been effected in public opinion, and an improvement has taken place in the state of things in India, as regards the English people there, which would in itself compensate for all that has been expended on missions to that country.

He must have been a very sanguine man, who would have ventured to hope, five and twenty years ago, that results such as these would be accomplished, within so short a period, by an instrumentality apparently so inadequate, so humble and foolish and weak in the estimation of the mere politician or philosopher, and in the teeth of so much Anti-Christian hostility and obloquy.

SCHOOLS IN IRELAND.

Clooncummer, County of Leitrim.

"—Were the Society to see the young children carried to school by their parents, brothers, and sisters, in heavy rains, frost, and snow, bare-foot and bare-legged, with pity they would behold how desirous their poor parents are, to lay hold of the opportunity put into their hands, of having their children instructed in learning, and religious instruction also; for indeed one can scarcely stand the cries of the little ones, for a time after their coming into School, by reason of the intense cold, that by their assiduity have got Spelling-Books, and are greatly advanced in them also.—The coming down of books, has been a means of much good, for they that got them admire them as the greatest treasure that could be bestowed on them; and they that got none, are waiting with great impatience to get the greatest treasure that could be given them. They have increased to one hundred and fourteen scholars.—Their parents have offered every assistance they could give, but they are poor; and there are no gentlemen in our neighborhood from whom we might get some assistance.

"—The attendance has been regular and steady; as an evidence of this, I am able to state, that in the very severest weather we have had this winter, the least number of children in the school was *one hundred and twenty-one, although many of them had neither stockings nor shoes, and had three or four miles to go.* In the opinion of many persons long resident in the parish, an improvement is visible in the manners and conduct of the rising generation, and which they attribute entirely to the influence of the instructions received, and the habits enforced at Sunday Schools; and when we find *one hundred children in attendance on the*

Mary
age too
she was
fail her,
tally bli
been a s
circums
had alw
joyment
however

bleak 23d of December, most of them coming two or three miles, we must conclude that those parents who send them forward, are well pleased with the effect of our labor on their private behaviour."—*London Collage Mag.*

REFORM IN SAILORS.

More facts have been related to us the past winter, in relation to the *abstinence* of seamen from the use of *ardent spirits*, than in any former season. We will furnish one as a specimen. A Ship Master now in this port states, that being about to sail from Gibraltar to Boston, a few months since, he determined to make an experiment. He had plenty of spirits on board, but laid aside entirely the use of them throughout the ship. At the usual hours for grog, he daily sent every man a pint of warm coffee, at the same time keeping a good look out to see if any discontent was manifest. He observed none, and all went on very pleasantly. As he approached the shore, the weather became very cold, and while the men, in their attention to the sails, were one day thrown ast nearly in a body, he said to them, "Well, men! it is getting very cold—we have plenty of grog on board,—which would you rather have, some of that, or the coffee?" With one voice, and almost at one breath they answered coffee. Several said they never wanted any more grog, if they could always have coffee enough. This Captain has now given up carrying any ardent spirits to sea, ships his men upon this condition, and says they make no objections.

The Bible read in good earnest.—A Master now in port, states, that after he went to sea, especially when from home, he seldom went to church, and still more rarely read the Bible. Novels were his principal reading. A little more than a year since, while on a passage from this country to France, his attention was suddenly and powerfully awakened to the subject of religion.—The exercises of his mind became pungent almost beyond expression, and, as he hopes, issued in saving conversion.—When his first excitement had a little abated, he went to his chest and took out, as he says, his *mouldy Bible*, and began to read. In about twenty days, he had read it through. The whole seemed to him like a new book, and appeared indeed to contain the words of eternal life! He also states, that he has since read it through in a passage of thirty days.

Query.—When seamen begin to read their Bibles through once a month, ought not landmen to read theirs once a year?—*Charleston Observer.*

BLIND MARY.

Mary had learned to read, and at an early age took great delight in her Bible; but before she was eighteen years old her sight began to fail her, and in a very short time she became totally blind. This, it will be thought, must have been a severe trial, at such an age, under any circumstances, but more especially to one who had always derived her chief pleasure and enjoyment from her little stock of books. Mary, however, had learned from her Bible, that "God

doth not afflict willingly, nor grieve the children of men," and she felt assured that he would, in some way or other, make this affliction tend to her eternal good. "Many people pity me," she said one day, to a lady who was talking with her, "and say, it is hard to be blind; but I don't think it *at all* hard. Perhaps, if I had not lost my sight, I should have grown proud. I was very fond of reading, and I should perhaps have thought too much of knowledge; I might have been puffed up, and therefore the temptation was mercifully taken from me.—The Lord knew that I needed *some* trial, and he chose *this* for me. I am glad he did, for I should not have known what to have chosen for myself; I am sure I should not have chosen *this*. What, be blind! No; for then I should not be able to read, or to go about. I should not have chosen *any thing* that was *painful*. I sometimes think," she continued, "how many trials this keeps me from, which I should not have known how to bear."

There were many little things, which, though blind, Mary had taught herself to do. "I am obliged to give a great deal of trouble," she said, "so I am glad to be of a little use, if I can. When I go to visit the neighbors, they say, 'Well, Mary, how long can you stay, for I have a job for you?' They are obliged to look after me a little," she continued, "but I can wash, and I can clean potatoes, and, if I can do nothing else, I can rock the cradle for them." Mary had likewise taught herself to sew, and was able to make some of her clothes. "I was a long time," she said, "learning to thread my needle. I tried first one way, then another; at last, I put the needle eye and the thread in my mouth, and then I could feel when the thread came through on my tongue." The gloves which she knitted for children were patterns of neatness.

Humility and a firm trust and confidence in God, were striking parts of Mary's character. She made the following observation: "A neighbor once said to me, 'If I were to judge what was your greatest trouble, I should think it was the dread that you might come to want, for you can't do any thing for yourself.' Now, said I, you *could not* have been more mistaken; that is a thing which *never did* trouble me. I always thought, and still think, that the Lord will provide for me; and I have so often found his goodness so great in providing friends for me when I most needed them, that I never do doubt that he will take care of me. I sometimes think, how can the Lord show such great mercy to one who deserves nothing? but then I think, have I deserved the mercies I have had? No; the Lord has *always* given me more than I deserve, and he will give me more than I deserve for Jesus' sake. Oh, what a great many mercies he gives me! I think *every thing* is a mercy. Sometimes, when I am restless in bed, I think what a mercy it is that I can turn myself. Poor Mrs. B. cannot turn herself in her bed, and she says to me, 'I am afraid, Mary, I am not patient enough.'"

A lady once said to Mary, "Do you feel afraid to die?" She replied, "I have no fears of the pains of death, but I should be glad to feel that I am prepared to die." A person once asked her, "Shall you be afraid to die when the time

comes?" She said, "I cannot tell; that depends upon whether I have the support of God at the time. If I feel easy and peaceful to day, I know not what may fall out to-morrow. I must depend on God continually, from day to day, from hour to hour. The oldest Christian has the same need of dependance. He cannot stand by himself; he must depend upon God as much at last as at first.

SELF-EMANCIPATION OF SLAVES.

The free blacks (in Cuba) are considerably numerous; the number has been stated to exceed 100,000. It is a redeeming circumstance in regard to the Spanish character, that their laws favor emancipation, and the government faithfully executes them. If the slave can present his value, nay, only his cost, to his master, however reluctant he may be to part with perhaps the best body servant he has, or an invaluable mechanic, or skilful driver, he cannot retain him. If he attempt to evade the demand, the Captain of the Partido must enforce it, and evasion in either case is punished with high pecuniary penalties.

Nor is it so difficult a thing for a smart and saving negro to acquire the means. Food is furnished to them so abundantly by their masters, that the fruits of their own gardens may be converted into money. A certain method is to raise a hog, which they can do, to a large size, by corn of their own growing. I have seen swine belonging to slaves, worth two or three ounces, (forty or fifty dollars,) and there are purchasers enough without their carrying them to market. Live hogs are at this moment sold here at eight dollars per hundred on the hoof. At any rate, negroes make money, and some save and bury it, and at an early period in life may buy their freedom. This very week, a splendid funeral was made for a black woman who paid for her freedom, and has left behind her \$100,000, collected by her industry, and also an amiable and respectable character. From my chamber-window I look down upon a family of free blacks, who are my laundresses. They sell admirable spruce beer, and I know not what else; and the daughter amuses herself, and the family, and the neighborhood, by singing with a sweet and powerful voice of great compass, and accompanies her singing by the guitar. All this I rejoice to see and hear and delight to record in honor of the Sanish Government. And I would hide my face for shame that in some of our republican States, a statute forbids manumission, even when the owner is disposed to grant, or the slave is prepared to purchase the blessing.—*Abbott's Letters.*

To the Editor of the Columbia Register.

Passing along the avenue the other day, my attention was arrested by an assemblage of colored females not far from the Capitol, who were looking and laughing at something that lay before them by the side of a house. I stopped a moment to ascertain the cause, and behold! there lay on the ground, or rather sat partly, and partly reclined, a woman—a white woman too, in a state of intoxication! Her reason appeared entirely gone, and she muttered and laughed foolishly; and seemed to afford much mirth to the bystanders. What a spectacle was this! What a commenta-

ry on the dignity of human nature, and the delicacy of the female sex! She looked as if she might once have been respectable; but that she was now degraded below the brute, was too evident. And this woman no doubt began by taking a little, for health's sake, for comfort's sake, to oblige a friend, &c.

They who practice drinking can never tell when they will be brought to such an end as this. Total abstinence—total abstinence, is the only remedy! What is the Temperance Society doing? Is its influence felt in the city? Is it doing all it can? and will God accept less? Has it ascertained the number of death-shops, designated under the various names of taverns, grog-shops, dram-shops, refectories, oyster-cellars, &c.

From the Visitor & Telegraph.

TO CHRISTIANS,

Especially of the Presbyterian Church.

I delight to see good things at any time, and any where—and I love to hear of good being done, but love to see it better—and where I am instrumental in doing it, am still more delighted. Now I love to see good things said in your paper, because when they are said there, I observe that sometimes they do my neighbors good—several of them take it.

I would say a word or two to my Christian friends—and this I say first—that, to hate covetousness is one of the greatest Christian virtues, and one of the brightest ornaments a Christian wears. Where I see a covetous professor of religion, he or she looks so much like a man of the world, that I am at a loss to know what to call them, or think of them. They seem to have none of the spirit of Christ—who was *benevolence itself*—"And if any man have not the spirit of Christ, he is none of his." Professors of religion do much hurt to their Master's cause, and to the souls of men, by indulging a parsimonious spirit. There are some who profess to be disciples of Christ, who act in one respect the part of Judas—"carry the bag"—yes, and keep what is put therein—and if any thing does go out, *O how grudgingly*,—it seems to make them *Quake!* Shall I go a little farther and say, some come very near acting the part of Ananias and Sapphira, Acts 5, &c. Now I say, when men of the world see professors of religion do so, they are *stumbled*—and well they may be. And some delight to throw these things at the church, and exultingly say,—*these are your Christians, are they?—these are your brothers and sisters!*—O! Mr. Editor, the cause of Christ lies bleeding under the hands of parsimonious professors. Such are a clog to the Church, and a stab to religion. Mr. Editor, I can only add now—that Christians will do well to read the following scriptures, and Henry's comment on them, viz.—Exod. xx, 17. Deut. xv, 21. Rom. vii, 7. 1 Cor. v, 11. Psal. cxix, 36. Eph. v, 3. Col. iii, 5. Ps. x, 3. Isa. lviii, 17. Jer. vi, 12, 13. Jer. xvii, 19. Mic. ii, 1. Hab. ii, 9. 1 Cor. vi, 9, 10. I hope every Christian that can, will read these scriptures, and study, and profit by them. At some future time, I will try to say something more on this subject. It demands serious thought and acting.

FRATER.

P. S. I had forgotten to say I only mean my remarks to apply to such as the above scrip-

tur
the
by
then
ther
tert

W
test,
an in
hein
strac
in o
year
ing I
post-
bath,
those
lar bu
too h
Cong
bath,
sand
law h
the S
those

Let
Cong
day, n
but f
receiv
for six

We
must p
an *Irre*
how i
the pa
State,
tutiona
of peti

Furt
none sh
such as
sentime
mandm
ed in its
ness; n
believe
violated
the grea
they res
law, wh
citizens
evidence
combina
that such
naticks.
ence po
cases. I
one case
cluded fr
ers.

But wi
gress to e
the post-c
pediency?
be judged
Sabbath;
voting for

tures apply to—I would accuse none above their guilt,—I hear *hard times* so often repeated by professors when applied to, to do good to *themselves and family*, that I feel anxious for them to say it no more, but use some other term, I mean one from the Bible.

FRATER.

RELIGIOUS TESTS.

We are decidedly opposed to any religious test,—and we certainly are as much opposed to an *irreligious test*—and this we consider as now being in actual existence; not merely the abstract principle—it is *now* throughout the land in operation. Congress passed a law some years ago, and have refused to repeal it, requiring Post-Masters and Mail-contractors, to open post-offices and transport the mail on the Sabbath, thus excluding from their employment those who cannot conscientiously transact secular business on that day, and this law was passed too by men who *act* contrary to it themselves. Congress does not hold its sittings on the Sabbath, and yet says to more than twenty thousand men in the United States, on whom this law has a direct bearing, “you must labor on the Sabbath, or you shall be turned out and those appointed to fill your places, who will.”

Let it be remembered, too, that members of Congress are paid their six or eight dollars per day, not only for the other six days of the week, but for the Sabbath also, while post-masters receive no more pay for seven than they would for six days labor.

We feel confident that every candid man must perceive that this at least savors a little of an *Irreligious Test*; and we can hardly see how it affords any evidence of an attempt, on the part of Christians, to unite Church and State, because they have exercised the *constitutional* right of every American citizen, that of petitioning Congress to repeal this law.

Further, should Congress pass a law that none should be eligible to a particular office but such as would subscribe to a particular religious sentiment: for instance, *that the fourth commandment is in full force, and ought to be observed in its fullest extent and with the greatest strictness*; now what would those say who do not believe this? Would they not say “you have violated the letter and spirit of our constitution, the great charter of our liberties?” and should they respectfully petition Congress to repeal this law, what would they say if a portion of our citizens were to raise the cry, that this afforded evidence of some unhallowed and dangerous combination; that our liberties were in danger; that such men were irreligious bigots and fanatics. Yet we should like to see any difference pointed out as to principle in the two cases. In effect there is this difference; in the one case the *opposers* of religion would be excluded from office, and in the other, its *supporters*.

But will any man maintain the right of Congress to exclude Christians from employment in the post-office department on the ground of *expediency*? It might, as has often been urged, be judged *expedient* to hold our elections on the Sabbath; and thus exclude from the privilege of voting for their rulers, those who could not con-

scientiously attend the polls of an election on that day.

Let those who differ from us in opinion on this subject, show by sound argument that the ground we have taken is not tenable. Ridicule and railing will not, we trust, pass for argument with an intelligent community.—*Rochester Obs.*

TAKE HEED OF THE FLOCK.

A correspondent of the *Lexington Luminary*, states that the following resolutions, have been adopted, in a church within the bounds of the Synod of Kentucky, and carried into effect with a good degree of faithfulness. The result has been the promotion of union and brotherly love among the members, and an improved sense of the importance and responsibility of the Elders' office.—*Philad.*

1. *Resolved*, That the members of this church be divided into sections, and that a particular section be assigned to each one of the Elders of the Church.

2. *Resolved*, That it be the duty of each Elder to visit the members assigned him, at least once in three months, for the purpose of exhorting, warning, encouraging, and instructing them.

3. *Resolved*, That it be his duty to exhort them to the faithful discharge of their duties—that he inquire of heads of families, whether they be in the habit of Family Worship? Whether they instruct their families in God's word, and of individuals, whether they pray in secret.

4. *Resolved*, That he take a general oversight of them; that he see that they attend the public worship of God, that they bring their children, (as far as circumstances will admit) to meeting, to the Sabbath School, and to be catechised; and in all cases when he is aware of a neglect of duty that he exhort the delinquent to the performance of that duty; in cases of offence that he see the offending members as soon as possible, and deal with them as directed by the Saviour, Matt. 18: 15—17. And in fine, as a faithful ruler in the house of God that he exercise a kind and anxious watch over his brethren.

5. *Resolved*, That farther to promote the interests of this church, this session meet once at least in every three months; when each Elder shall report the progress he has made in the discharge of the duties assigned him, and what encouragement he has had in his labors.

CONVERSION OF A UNIVERSALIST.

For what knowest thou, O wife, whether thou shalt save thy husband?—1 Cor. vii. 16.

One of the religious newspapers furnishes a striking illustration of this passage of scripture, in the hopeful conversion of a Universalist. It was in a time of revival, when on the Sabbath day, the anxious wife entreated her unbelieving husband to attend meeting with her, instead of staying at home, or going among the Universalists. Her entreaties were unavailing.

“Being grieved with this refusal, and at the

spirit which he exhibited, the woman, when their breakfast was passed, unobserved, left the house for a thicket of bushes, which stood at a little distance across a field. The husband also left the house, and directed his course to the same place, but for very different purposes. The house and most of the farm being concealed by hills and forests, from the inspection of all but now and then a traveller, it afforded him an opportunity, which he was ready to improve, to waste the holy Sabbath in wandering about the fields. At this time he was furnished with a powerful temptation to ramble, by the clusters of berries that grew upon the borders of the field. While busily partaking of these clusters, he heard indistinctly a human voice. He listened; and the first distinct sentence that fell upon his ear, was a prayer in a voice that he instantly recognized, and from a heart that felt beyond the power of description. *It was a prayer offered for him.* That was the time for the Spirit of God. His iron heart melted, and he literally fell to the ground. After a short season, he arose and returned to his house, and with a pale countenance, and a trembling solemnity that can scarcely be conceived, informed his wife (who had returned before him, not knowing where he had been) that he would accompany her to church, if she would assist him in making preparations. With astonishment she heard this, and immediately began to bring forward his clothes. The shock, however, which he had received, was too much for his hardy constitution. He threw himself upon his bed, and began audibly to cry for mercy. His distress of mind continued to increase, till the powers of his body were prostrate; and about the middle of the afternoon service, a messenger was despatched for the minister at the "white meeting house," the man who of all others, till then, he had most sincerely hated. At the close of divine service, the minister went immediately to see him, and found him writhing and groaning upon his bed. In this state of mind he continued till near morning, when he became a little composed. It was not, if I correctly remember, more than two or three days before he rejoiced in the Lord, apparently a "new man." In process of time, he united with the people of God, and according to the best information I had, they were walking together in the footsteps of his flock."

EXCELLENCE OF THE TRACT SYSTEM.

[From a Clergyman in Vermont.]

The call for Ministers, and Missionaries, and the Word of God, for the supply of the distant heathen, and of the destitute in countries called Christian, is so loud and thrilling as justly to excite the best feelings of every heart, and secure the liberal charities of all. But these noble heaven-born Institutions are too great to operate rapidly. Millions will live untaught, and die unrenowned, notwithstanding all they do. An agency less commanding, but more active, is needed to enlighten and save the ignorant and destitute. *The Tract System is that agency.* Your missionaries require no eight years' course of instruction to equip them for the field. A few hours are sufficient to qual-

ify them to impart, correctly and eloquently, the most important messages of the Christian system. Clothed and equipped at the same moment in which they are furnished with their message, they require nothing but a commission to open the door and direct the way of their egress, and they—unfed, unwearied, yet strong and active friends of truth—are found instantly employed in illustrating, enforcing, and closely applying the great truths which relate to life and godliness. Your missionaries are subject to none of the ills to which *flesh* is heir. Want they know not. The praise of men they seek not. The wrath of man they fear not. Like John the Baptist, they dare to reprove wickedness, though perpetrated by kings; and if, like John, their members are severed from each other, they live in the recollection and disturb the peace of their murderers. Matt. xiv. 2. With a judgment that seldom errs, and with a zeal that never tires, they preach the Gospel on the high ways and in the dwellings of the gospel-privileged; and with the same spirit enter the footpath and cottages of those whose ignorance is not taught, whose wickedness is not reprov'd, whose wanderings are not reclaimed, whose wretchedness is not wept over, and whose salvation is not prayed for by a Christian Minister.—*Am. Tract Mag.*

AN AGED FEMALE DISCIPLE IN THE VALLEY OF THE MISSISSIPPI.

[From an excellent Episcopal Clergyman, enclosing a donation of \$5.]

The intelligence of the pecuniary wants of the American Tract Society has given me pain; but as I trust it is engaged *simply* in the cause of God, I cannot doubt that he will cause its wants to be supplied, and use it still more largely to "the praise of the glory of his grace."

I have great reason to be thankful for the help you have afforded me in my labors in the ministry. By taking in my pocket a number of your *little preachers*, in my walks among this people, I am enabled, by their superior richness and power in Preaching Christ, to make up for the poverty of my own instructions; and among the rich and poor I have always found them thankfully received.

Not long since, as I was purchasing some at the Depository here, I met with an old woman on the same errand. Thinking, from her appearance, that she designed to sell them on profit, to procure herself something towards a livelihood, I let her know my impressions, wishing to encourage her in what might do good to others, while it yielded her some of the necessities of life. She gave me to understand, however, that this was not her design, but that she was going into the country to distribute them.

"I suppose," said I, "you are about so visit your friends, or to go upon some business, and take the opportunity of giving Tracts away?"

"No," she replied in a humble manner, "it is *only* to distribute Tracts."

Upon further conversation with her, I had reason to believe her a woman of the right spirit. She had been very many years a member

The F
ary 27,

"Mr.
date of
who is b
occupat
Smyrna

of a Baptist Church, and was in the habit of making little tours through these dark regions, to scatter these little messengers of light.

This incident suggested to my mind very powerfully, the utter contrariety between the judgment of heaven and of this world. The wicked man strides through the earth, spreading death and desolation—we call him great: this poor old female goes about conveying light and peace, and hope, into the regions of darkness and misery—she is, however, overlooked and despised by a proud world. The day is coming, when this judgment will be completely reversed: the great ones of the earth will appear mean indeed, and hide their heads in everlasting shame and contempt; while this poor aged disciple of a crucified Saviour will “shine as the brightness of the firmament.”—*ib.*

EXCURSION FROM MALACCA.

We find in the Malacca Observer of June last, says the New-York Observer, an account by one of the missionaries stationed there, of an excursion into the interior. The character of the Malays dwelling in the interior is represented as far better than that of those who have had free intercourse with Europeans. The writer and his companions almost invariably met with a simple, unsuspecting, and open-hearted spirit, that surprised them. The excursion was to the mines of Sungei Hujoag, at which about six hundred Chinamen are employed.

“We gave away all our Tracts and Scriptures amongst the miners; the demand was ample, and we fell rather short of an adequate supply, their number being greater than we anticipated. The Scripture sheet Tracts were very acceptable, and we had the pleasure of seeing three or four of each sort pasted up in the large and respectable houses of the different Kung Se's. The Chinese are fond of ornamenting their dwellings with maxims, moral aphorisms, and sentences of an idolatrous nature, written in large characters (sometimes in gold) on pieces of white or red paper. The door posts and lintel, on the outside, and the most conspicuous parts of the walls within, particularly near the family shrine, are often literally covered with them. Our sheet Tracts were put up with the utmost readiness, and that not ignorantly, for they were perfectly aware of their contents. And most of them were pointedly directed against idolatry, being extracts from the decalogue, Psalms, and the prophecy of Isaiah, setting forth the majesty of the Supreme Being, the Lord of heaven and earth, and levelling against idols, and all who make and serve them, the keen shafts of pungent satire.

From the Jewish Expositor.

THE IMPRISONED CONVERTS.

The Rev. H. D. Leeves writes under date of January 27, 1829, as follows:

“Mr. Baker writes to me thus from Smyrna, under date of December 17th:—‘John Baptist, the Jew who is become Christian, has just arrived here. My occupations in preparing for the post, which leaves Smyrna in two or three hours, have prevented me

from yet seeing him: but Mr. Hartley, who just now called on me, tells me he is pleased with him more than ever. He is uncommonly zealous, and has converted four or five Jews, and several Armenians. The other Christian Jew is at Constantinople, and is very stedfast in the faith. His fervor is great in conversing with the Jews on Christianity, and the Armenian patriarch had a great deal of trouble to keep him from preaching to the Jews, which he was afraid might compromise him, and bring trouble on his (John Baptist's) head again. This is very promising.’

“You may conceive the satisfaction I feel at perceiving, that the strong hopes I always entertained concerning this man, that God would at length make him a blessing to his countrymen, are so likely to be realized. I rejoice also that Mr. Hartley, at whose hands he received baptism, is now at Smyrna, to strengthen him by his instructions and advice, and to co-operate with him in his zealous purposes.

“What Mr. Baker mentions of his having converted several Armenians, proves that he is faithful to the simple truths of the Gospel, which he had been taught, and which he had learnt from the New Testament.

“I learn that David or Peter, the one who renounced his faith, was delivered from the Bagno after the other two, through the interest of the Jews, and that he is now living amongst them at Constantinople.”

Bishop Hobart's Pastoral Letter on the subject of Clerical Associations.—The EPISCOPAL Philadelphia Recorder, a paper of high respectability, notices this singular production as follows:—

“Five reasons why clergymen should not meet together for purposes of private prayer, for the promotion of personal piety and their official usefulness! Was ever a Christian Bishop at pains before to print reasons why ministers should not pray together? And yet it will be said that the Bishop is entitled to his private opinion as to the usefulness and tendency of such meetings. So he is! He has an equal right to publish those opinions to the world. None can doubt it! And we presume that the Christian public will take the same liberty of deciding how far they comport with the standing and title of a Christian Bishop. Our present object is simply to announce the anomalous production. We presume it will not pass unnoticed by those to whom it chiefly relates.”

HIGH CHURCH.

We are well convinced, that what are commonly called high church views of doctrines, whilst they appear in general conformable to the Articles and Homilies, too often prove in detail, not only contradictory to these standards, but practically subversive of the experimental and saving power of true religion.—*Philad. Epis. Rec.*

CATHOLICS IN MISSOURI.

From a highly valued Correspondent in Missouri, dated March 9, 1829.

The Jesuits are making rapid strides here in their usual way, building chapels, school-houses, and establishing nuneries. Large contributions, by protestant people, or those who have been educated as such, are made to erect those buildings, and many are sending their children to these schools, and the Jesuits are sending forth their young priests as missionaries.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge; it is thinking makes what we read ours."—Locke.

THE CONTRAST.

CHAPTER X.

(Continued from page 776.)

Forsaking, and forsaken of all friends
He now perceives where earthly pleasure ends;
Hard task! for one who lately knew no care,
And harder still as learnt beneath despair;
His hours no longer pass unmark'd away,
A sad importance saddens every day.

*The Confession—Freeman leaves his Country
—Effect on the Parents—Zeal for the cause of
Truth—Visit to the Cottage at the eighth mile
stone.*

The reader may for some idea of the feelings of the parents of Arthur Freeman, lamenting a lost son; for in no other light could they regard him; his character was gone, and character is every thing to the young, who, says Dr. Knox, "should take great care to do nothing to stain their reputation; for if by some thoughtless actions or expressions, they suffer a mark to be impressed on them, it is but seldom that they can fully regain their character, though afterwards they are ever so circumspect; because many will view them with a suspicious eye, and easily listen to any tale against them."

Except being delivered up to public justice, nothing could be so humiliating to Arthur Freeman, as the narrative of his conduct, required by Mr. Le Monde, and yet it *must* be written, signed, and delivered; to evade it was altogether hopeless, he therefore yielded to the severe enactment, and shutting himself up in his room, wrote the following letter.

"Most injured Sir,"

"Humbling as is the task which you have justly imposed upon me, I submit with the deepest shame, and I hope, with a proper feeling of contrition for my aggravated faults.

"During my residence under my parents' roof, I was restrained from those follies and improprieties which afterwards marked my conduct; had I followed their excellent advice, enforced by their example, I should not have swerved from the path of rectitude. The insinuations of a man, whom I met accidentally at a tavern, first led me to think lightly of the Bible: he related to me some particulars in Paine's Age of Reason, insisted that there was no hereafter, and ridiculed the various representations concerning heaven and hell; I listened to his remarks with eagerness, and by degrees professed myself a convert to his opinions. The divine law had no longer any influence on my conduct; I thought lightly of the Sabbath, laughed at public worship, despised, as impostors, the ministers of religion, derided all pious people as hypocrites and fanatics, cursed and swore to prove myself a gentleman, and acted upon the principle that my own pleasure

was henceforth to be the law by which I was to be governed.

"As I attended no place of worship, the Lord's-day became the principal source for pleasure, and excesses of every kind; I soon found others of my own stamp, and we formed a kind of association which had no object but that of pleasure; sometimes we went into the country, dined, drank freely, and returned maddened with liquor; at another time we spent the day in sauntering about, either in the parks or at some of the tea gardens in the vicinity of London. The way in which the evenings were spent fills me with the deepest shame; whenever we met together, we planned something for a future night's frolic, such as breaking off brass knockers and other *gentle robberies* of this description; destroying the street lamps, knocking down watchmen, breaking the windows of the peaceable inhabitants, and writing letters by way of hoax, to injure the innocent, and in some cases, to destroy the peace and happiness of a family.

It was a principle laid down by my father, never to run into debt, and while I acted upon this principle, I was economical in my expenses, but as soon as I began to imitate my companions in their habits, manners and dress, I found that my income would not satisfy the frequent inroads thus made upon it. New fashions were constantly brought forward; to be unfashionable was to be vulgar, and the form of the collar, skirts, waistcoats and other articles of dress, was so frequently changed, that to meet the approbation of my thoughtless associates, new clothes were indispensably necessary. I applied to various tailors and discharged one debt in order to contract another, so that I was always in debt, and always under obligation to different persons from whom I borrowed money. I am ashamed to proceed and intreat you to allow me to pass over some events which I cannot put on paper.

"To add to my crimes I resorted to gambling, and was introduced to a company of pretended gentlemen, who initiated me into the art of tricking and plundering the ignorant and unwary, but not till they had stripped me of every thing I could command.

"Let it not be imagined that during this period my conscience was never aroused to its duty. The lessons of morality and religion, which I received from my parents, frequently entered my mind; the example and conversation of Mr. Robert Melville often reproved and reproached me; I knew that I was acting wrong, and that my ruin was inevitable, but I determined to hate instruction, and drowned my convictions by drinking, or silenced them by false reasonings, or else dismissed them by a promise of future amendment.

"Thus I proceeded; and to crown my wick-

adness, I formed an acquaintance with a base female in Dean-street, where my hours were spent in riot and dissipation. This was the crisis of my wickedness; when my resources began to fail, I was urged for money and even excited to plunder * * * How shall I proceed with the rest! * * *

With shame and contrition I acknowledge that I have added to my other crimes that of robbery too; your warehouse, injured sir, was the scene of my depredations; the goods taken away, were disposed of by one of those wretches known by the name of 'receivers of stolen goods.' At length I drew the bill for £35, and rashly signed your name; by means of a fictitious endorsement it was passed, and the rest you are acquainted with. Fearful of a discovery, I determined to relinquish my connexion with the unhappy woman in Dean-street, and withdrew to my father's wholly. I am constrained to say that wickedness and misery are intimately connected, and that to depart from religion and the instructions of good and tender parents is to leave the path of safety for the road to ruin.

"I am compelled to add, and oh! that I could testify it to every individual that attends the theatre under the hypocritical pretence of learning morality—I am compelled to add, that not one profitable lesson did I ever learn there; my object was not instruction, but pleasure, and I believe I speak what applies to the conduct of a vast majority of those who visit the play-house. And I would warn young men to avoid such places as they would the plague; the saloon, the boxes, the oaths, the profane expressions, the lewdness, &c. with which they must become familiar, tend to weaken all love to morality and virtue, and prove that 'evil communications corrupt good manners.'

"That I repent of my past crimes I solemnly declare, but time and conduct alone, can prove my repentance genuine. I throw myself at your feet, entreating your forgiveness, and waiting your further commands. Should you desire any additional explanation, it shall be afforded by, injured sir,

Your most unworthy servant,

ARTHUR FREEMAN."

This letter was forwarded to Mr. Le Monde, with a request to know when Arthur Freeman should wait upon him. A time being fixed on, a long conversation ensued, and it was at length settled that Freeman should leave his native country, and not return to it again without the permission of Mr. Le Monde. In due time Freeman left his friends, his companions, and his pleasures, a striking instance of the truth of that scripture, which declares that "the way of transgressors is hard." The fate of her son brought upon his mother a dejection of mind, which first produced a total nervous debility, and led to a consumption, which terminated in her death. The elder Freeman, consoled by religion, the blessings of which he sought and found, sustained his trouble under the hope, that as his son's life was preserved, he might eventually be led to seek the ways of life eternal.

The health of Mrs. Elworthy was so far restored as to enable her to return to her former

habitation. Her son had not failed to visit his friend John Holmly, at the eighth mile stone, whose conversation he found most profitable and encouraging. John Holmly was a man who enjoyed religion, and who endeavored to gain some good from every discourse he heard. He accepted the *reproofs* as well as the consolations, and not only *heard* but *practised*. His temper, which was formerly impetuous and irascible, had become so much improved and ameliorated, that he appeared altogether changed. He took an active part in every project of benevolence, and strove to provoke others to love and good works. By his zeal he did provoke very many. Prayer meetings were established by him in many villages around, in which the word of God was afterwards preached by the minister whom he attended. Nor was the power of religion confined to him; his wife and children were excited to do something for the cause of God. Sarah had her Missionary Box for Home and Foreign Missions, and her children became collectors amongst the poor neighbors, who contributed their weekly mite, and by their united exertions no inconsiderable sum was raised annually.

Elworthy was anxious that his mother should visit John Holmly's cottage, and a day was fixed for the purpose. He accompanied her to the peaceful abode; but how great was the astonishment of Mrs. Elworthy, when he saw in Sarah Holmly a servant that had formerly lived with her. "Astonishing," said she, "Do I see Sarah Johnson? Is this the Sarah Holmly of whom I have heard so much?"

"Well, Sarah, I rejoice to hear the good account of your being so devoted to God."

"Ah! Madam, it was by God's blessing on the prayers and sermons of your dear husband. I appeared very inattentive while under your roof, and *would* leave you. I have often repented of my foolish conduct since, and frequently thought upon the mercies I enjoyed while I was your servant."

"It is a pity, Sarah, that servants do not more esteem the blessing of living in a pious family, where they are so much protected, and have the opportunity of doing so well for themselves."

"Tis very true, Ma'am.—O how delighted I am to see you in our humble cottage. May the Lord preserve you many years, and make your dear son a comfort to you."

"Amen! This is my only wish now. To see him walking in the truth is my greatest enjoyment. But where is your husband?"

"I expect him home soon to dinner. He is a good husband, Ma'am, and a good father. Although poor he is a man of principle and piety. (*Enters John Holmly.*) Here, John, my honored Mistress Elworthy is come to see us, and the young gentleman who has lately visited us is her son."

"I am happy too see you, Madam. I understand you have been very ill, but the Lord be praised that he has had mercy upon you, and raised you up again.—It is all his doing: He killeth and maketh alive, He woundeth and He maketh whole."

"True, my good friend, I know it is the Lord's prerogative to recall from destruction,

and I trust my wonderful restoration will be sanctified to His glory. I am much obliged to you for your kindness to my son. He seems very fond of you, and I trust has gained some benefit from you."

(*Henry Elworthy enters.*) "Well, my dear friend John, how are you to-day? I have brought my dear mother to see you. God has done great things for her, and indeed for me too."

"And you are Mr. Henry Elworthy. I little thought that our strange visitor was the son of my wife's respected mistress. I trust, Madam, your son is on the Lord's side; and may the Lord keep him, and make him a burning and shining light! It is one thing to begin, and another to go forward in the ways of God. There are many who begin in the spirit, and end in the flesh."

"Yes," said Mrs. Elworthy, "there are, indeed! Few are found, who, daring, to be singular, are able to resist the scorn, and derision, and temptations of the world. But if the heart be right in the sight of God, and the mind set on heavenly things, nothing will move it. God will be the delight of the soul, and his presence will constitute its heaven. But we must be walking on. Farewell till we meet again." The parties took an affectionate leave of each other. Elworthy shook John Holmly's hand, while he repeated,

"Blest be the dear uniting love
That will not let us part;
Our bodies may far off remove,
We still are join'd in heart."

(*To be concluded.*)

MAY.

"The flowers appear on the earth, the time of the singing of birds is come." CANTICLES.

"For thee, sweet month! the groves green liv'ries wear,
If not the first, the fairest of the year."

The name of this month is derived from Maia, the mother of Mercury, and one of the stars in the constellation of the Pleiades. It was so called by Romulus, "Postquam Romulus populum in majores minores que divisisset, quo altera pars armis, altera consilio republicæ tueretur, in honorem utriusque partis, hunc Maium, sequentium Junium nominavit." "After Romulus had divided the people into Patricians and Plebians, by which one part might defend the republic by arms, and the other assist it by counsel, he called this month May, in honor of the Patricians, (who composed the senators and nobles of his city,) and the following month June, in honor of the class of Plebians."

The month of May is regarded as the commencement of summer, and presents to our view a pleasing variety of flowers, which call forth the bee from his hive to range amongst them, and collect his store of wax and honey for the approaching winter. What an example of prudence and industry! He rises early in the morning, and begins his labor betimes, ranges from flower to flower, without despising any, and keeps his object constantly in view. How worthy is such an example to be

imitated by the young! To gather in a store of knowledge for future life, and to collect the sweets of learning from the flowers of literature, from the fields of science, and from useful conversation, that the mind may be furnished with important and useful principles. And what an example too for all who aspire to eternal happiness, to begin early to seek God, to gather from the sacred Scriptures, and from the works of pious and learned authors, the knowledge of those sacred truths which are able, under the influence of the Holy Spirit, to make them wise unto salvation; thus exemplifying the prudence of the bee, in providing for futurity, and the industry of the bee, in laboring while the seasons lasts. Let the serious Christian also be reminded by the change from winter to summer, that the cold blasts of adversity and affliction will not always continue. The time of the singing of birds will come, the storms of life will cease, and the summer of eternal happiness at length appear! In the meantime let him be concerned to cultivate the *flowers* of religion, meekness, gentleness, piety, and devotion, zeal and good works, that he may adorn the doctrine of God our Saviour.

Before I conclude these remarks, let me notice that the month of May is an interesting period in the religious world, on account of the various anniversaries of many useful societies. At this season there are assembled, both in Great Britain and America, large numbers of the friends and advocates of the various Bible Societies, the Missionary Societies, the Religious Tract Societies, the Sunday School Unions, the Home Missionary Society, and many others, all having in view the same object, the same design—the glory of God, and the eternal salvation of man. May their prosperity be great, and their usefulness increased,

"Till the whole universe shall be,
But one great temple, Lord, to thee."

From the Philadelphia Church Register.

"FOR WHAT IS YOUR LIFE?"—*St. James.*

Oh what is life! Its dance—its song—
Its gay and sparkling pleasures,—
Which strew the path of youth along,
And fancy deems them treasures.

Oh what is life! The mourner sighs,
And pines for streams of gladness,
Then every earthly cup he tries,
But finds the waters sadness.

Oh what is life! Let wisdom tell
Her stern, but faithful story,
The hinge which turns the gate of hell;
Or key that opens glory.

The worldling cries, "I want no more:
This life I'll speed with laughter;"
But Christians spy a happier shore,
And pant for life hereafter.

The Rev. Mr. Hewit, Agent of the American Temperance Society, has removed from Fairfield, Connecticut, to Andover, Massachusetts. Letters, newspapers, and all communications intended for him, should be hereafter addressed to Andover, Mass.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 9, 1829.

YOUNG MEN'S TEMPERANCE SOCIETY.

A Society of young men was formed in New-York on the 28th ult., for the Promotion of Temperance. A Constitution was adopted—officers chosen—and more than a hundred names subscribed as members.

The indefatigable and zealous Secretary of the American Temperance Society was *here* also with his lucid statements, and his array of appalling as well as cheering "*facts*."

We made notice of another association formed for this object in March last, by the title of "New-York City Temperance Society." There is however little danger of overstocking the vineyard!—New-York city affords a field for the exercise of the talents of both.

These successive rallyings of the friends of temperance have the good effect, if nothing more, to convince the stupid and incredulous, that *there is a foe*. They draw attention, excite thought and conversation, and that is half the battle—for the victory to be attained is a victory over public opinion. It should be borne in mind by us, in thinking and acting upon this subject above all others, how thorough and searching is the effect of example, moving with a step as insidious as that of contagion, through all the ranks and degrees of life. The man of principle in all the acts of his life, and when other considerations have left him indifferent to the course which they may take, should let them be ruled and guided by this reflection. But there is a class of men who intend to act from principle, who seem to have lost sight of the truth in its application to this subject, in refusing to subscribe their names to the resolution of total abstinence. Temperate and sober men too,—and their plea is that it is a slur on their own stability—that they are secure and therefore wish to make no leagues with themselves. Now it is notorious—and so notorious that no one who will inform himself need be ignorant of it—that the object of this combination on the part of the temperate is a change in public sentiment—and a reform of its habits by means of example. It needs no argument to show how important to such an end is the influence of the temperate, the humane, the patriotic.

TUITION IN YALE COLLEGE.

The Directors of the Connecticut Branch of the American Education Society, give notice that all beneficiaries of that Society, who shall join the *present* or the *next* Freshmen Class of Yale College, shall receive their *tuition free of expense*. The same facilities as heretofore will be afforded to the beneficiaries, to enable them to meet the charges of board and incidental expenses.

AMERICAN SCHOOL IN GREECE.

Subjoined are some very interesting extracts from a letter recently received by the Rev. Mr. Brewer from the ardent and zealous Dr. Korck, whose letters

we have before published. Dr. Korck, who is a German missionary in the service of the English Church Missionary Society, has taken charge of the school established at Syra, during the absence of Mr. Brewer from the Mediterranean. Those who have embarked their hopes and their charities in the enterprise, will be cheered by the proofs which he has furnished from time to time, of its rapid progress and success.

"But let us thank God, we are at last in some order. Nearly three hundred Greek children of all the different islands and provinces are now instructed through American charity.—Much good seed has, I trust, already been scattered to the glory of God, and the future welfare of this certainly interesting nation. I congratulate my American brethren for having undertaken a work, so proper in laying a sure foundation-stone for the lasting happiness of Greece, and thank my God that they have allowed me to be the organ of their love. Daily and daily I am allowed to perceive the extensive good produced by the direct and indirect influence of the school. Not only do the children attach me more and more through their zeal, their good behavior, their progress, and their love to me; but also I am rejoiced to see how the parents are benefitted by assisting them to learn their scripture lessons, or by reading the school-books or books of recompence, which we put into their hands. When I further consider that these parents and children will in a few years be dispersed into almost every corner of Greece, and that the seed sown may produce fruits, thirty and an hundred fold, then my heart rejoiceth in God and blesseth my American brethren; then I feel myself most happy amidst all these privations which I must suffer, and pray the Lord to allow me always to be as useful as I am now.

To give your friends and you some idea of the good done through their Christian charity, I need only to tell you of our Scripture lessons. Thursday afternoon and Sunday morning, you remember, we have the Scriptures. These I am now myself explaining, first by questions and answers to the four older classes, and through Mr. Temple's spelling book to the four younger. Afterwards the children repeat parts of the Scripture, or the lessons of the spelling book. Two of the girls, Upatia Drano, and Catherina Griva, said last Sunday morning, 200 lines more than their prescribed lesson. The former rests neither night nor day from learning; every time she says from 80 to 200 lines additional, so that I am obliged to care for the preservation of her health. And these are not the only ones thus engaged. Erinio Karpeta, Despino Maximos, Arrietta Koresina, and several others contend eagerly with my Upatia for the first range. Interesting to you it will certainly be, when I tell you that that poor slave child Zambella, who showed already in your time such astonishing progress, was the first to open this great zeal for learning more among the children. Though not yet able to read fluently, she began with 130 additional lines. But scarcely had I time to reward her when her eyes suffered so much that I feared greatly for the loss of both of them. However, now, I thank

God, she is better and is only waiting for my permission to read again.

From these few examples you can judge if I am justified in such hopes as above expressed. Many of the children know, in their minds at least, that in Christ alone is salvation, and are able to answer you distinctly on this subject.

With regard to other studies, I have reason to be satisfied. I got from Malta the Greek extracts of the four gospels in 148 lessons, and was so happy as to find in Egina, French lessons in Arithmetic, so that our school is now in a very recommendable state. We have notwithstanding hard work in copying and translating lessons. I have been about to arrange a calligraphy of the Greek characters, and have painted them, the large and small and capital letters, on a large board, now suspended in our school. This calligraphy has been very well received by the Greeks, though I have not been afraid to recommend considerable alteration, such as the rules of calligraphy and the system of mutual instruction require, and to make them resemble more the handsome printed Greek character. I give also now and then lessons on geography, and am about to compose lessons in Greek grammar, for the more advanced children. A large field of usefulness, my friend, is open here. I rejoice to run in this race.

Our school is now frequented by some teachers—priests, who wish to perfect themselves in the system. I have also one orphan girl of 14 years of age, who is desirous to become a schoolmistress.

Difficulties, my very dear friend, occur; but after all let us rejoice to be the Lord's servants. Oh! it is a privilege to bear the humblest part in building the Lord's everlasting temple.

Bless our dear American brethren and sisters in my name, for the love they show to our poor Greeks. The letters of your dear ladies have brought many a tear in the eyes of thousands and thousands of Greeks. You will find them in the Ephemerides, [Gazette.] Tell them that they have been a voice of the Lord from heaven to the Greeks. My heart feels persuaded that this living, practical sermon will shake their superstitious to the very root. It has compelled them to look on you as Christians, though they have not seen you make the sign of the cross like them.

Our dear brother King has returned just now, and I rejoice to have found such a co-operator just now for schools. To-day I received a letter from him at Poros. I have sent 400 copies of Mr. Temple's spelling book to the government for its Orphan Institution of 600 boys in Egina, and received a letter of thanks from Capo d'Istrias. He informed me that he has sent a part of them to the Napoli school, and assures me of his desire to see our school, and to assist us whenever he can. After I received this letter, I said only one word to the present local Governor to have my school-house repaired, and immediately they set to work.

We have sold in the time of your absence 650 copies of the New Testament. I have here now a magazine of the Bible Society under my inspection, and Mr. Leves' man, Giovanni, from Constantinople, sells the Scriptures here,

and travels for the same purpose in the islands. Mr. Hartley was here for a few weeks—approved much our work, and is now in Smyrna, preaching to the English and Greeks.

I have only a small sum in hand from the \$150 you sent me, but as the work has been done entirely in the name of the Americans, I intend to communicate with Mr. King, if any thing more should be required. I will then call on the English and Germans, to build themselves, also, such Christian monuments in Greece. But let us all join hands in this love-warfare, and let us praise, let us serve our Lord, my dear brother.

Yours truly,

CH. L. KORCK.

P. S. Do not forget to recommend to your American friends also the public libraries, and to do something (as soon as possible) for the translation of better scientific and theological works for the Greeks.

My respects and love to your American brethren: tell them that I am proud to stand here in their name. The children ask when you are returning.

Professor Bambas has been appointed archbishop of the seven (Ionian) islands.

For the Religious Intelligencer.

MIDDLESEX TEMPERANCE SOCIETY.

MR. WHITING.—The seventh monthly meeting of the Middlesex Temperance Society was held at East Haddam on the 21st ult. Delegates were present from 15 auxiliaries, whose reports were favorable to the cause. An able sermon was preached by the Rev. Mr. Harvey, in which he clearly proved that true Christian Temperance is entire abstinence. The meeting was also addressed in an able and interesting manner by the Rev. Mr. Hewitt, general Agent of the American Temperance Society. Fifty-six new members were reported for the last month, making 800 men within our limits, who are commencing the arduous labors of the summer without the drink of the drunkard. An opportunity will now be given to evince to every neighborhood that that drink is not essential to man in the performance of labor.

To the friends of religion it will be gratifying to learn, that it appeared from the testimony of the delegates and others, that the exertions of the temperance Society had, in several cases been followed by a revival of religion; that in several cases of hopeful conversion, the first serious impressions were made on the mind by the addresses at Temperance meetings; and that in some instances, the person who only at first abstained from strong drink, was afterwards visited by the convincing influences of the Spirit till he gave evidence of submission to God.

The next meeting will be at Durham on the third Tuesday of May. It is hoped that every male and female who is determined no longer to endanger their own safety, or the safety of their children and laborers by the use of intoxicating liquors, will at once add their name to the Society's list.

J. MARSH, Secretary.

On Thursday the 23d ult., Mr. Ansen Rood was ordained as Pastor over the Church and Society in Danbury. The Rev. John G. Low made the introductory prayer; the Rev. Heman Rood delivered the Ordination Sermon, from 2 Tim. ii. 2. The Rev. Andrew Elliott made the consecrating prayer; the Rev. Thomas Punderson gave the charge; the Rev. Wm. Mitchell gave the right hand of fellowship; the Rev. Abner Brundage gave the charge to the church and Society; and the Rev. Thomas Davies made the concluding prayer.

From the Vermont Chronicle.

REVIVAL IN WALLINGFORD, VT.

DEAR SIR,—The Lord is visiting both my church and people in a most glorious manner. Some time in February, if I am correct, there were two or three cases of seriousness, which terminated in hopeful conversion; but they were a little way out of the village. About four months since, our little prayer meeting, which we had been accustomed to hold of a Saturday evening, became suddenly crowded and awfully solemn. There was an uncommon readiness, in all who attended, to bend the knee with the people of God, when they prostrated themselves before him to pray for sinners. Here I ought, in justice both to God and man, to confess what has been remarked within four weeks past; that, at that time, this place and people would have been the last we should have selected for a place upon which God would pour out his Spirit. Subjects, as distant from religion as the east is from the west, seemed wholly to occupy the public attention. Every man had his separate interest; and unhappily, he seemed to feel and act, as if this could not be secured but at the expense of all others. This remark is too true of both church and people.

At one of our social prayer meetings, held, as above remarked, on Saturday evening, the inquiry was made, "Who is on the Lord's side?" for it was pretty generally thought that every other "side" had at least one on it. And O, what a sight! It appeared impossible for any one to speak, the presence of God was so manifest. Several were brought that night to bow before God for the first time. The next day (Sabbath) was all one solemnity, as the last day of time. A few days before this, I had appointed an inquiry meeting; and three only attended. The next week there were six, the next 22, and the next 30. At this time, I found it necessary to inform those who were entertaining hope, that if they should attend, it would not be possible for me to say any thing to them; since my health was very poor, and my condition for conversation rendered doubly painful from the effects of medicine. Here I should be glad to give you some idea of our Saturday evening meeting; but it would be a mere shadow were I to give it. There is little doubt, however, that it will be remembered by all who were present, so long as a recollection of any thing remains to them in time or eternity. O, sir, it would have done your heart good, for it would have converted you into a child, in some respects, to have been with me twelve or fifteen days past. During 8 or 10 days, there was scarce an hour in which there was not one or more in my room, making inquiry what they could do for eternal life. And I sometimes thought that if tears could atone for their sins, there would be but little need of any further step to be taken. "I am a poor, lost sinner," was the uniform answer. And they appeared to feel what they said.

O, it would do your soul good, and furnish, (if a supplement were necessary,) an additional evidence, that revivals of religion are the hope of the church, to see now, every Sabbath morn-

ing, as soon as it is light, group after group of young converts, male and female by themselves, gathering together, to spend an hour or two in prayer. Time was, when it was a difficult thing to find time or inclination for prayer; but that time, with us, we hope is for ever past. There is scarce an assembly with us at present, which is not either intended for a circle of praying souls, or turned into a prayer meeting before it breaks up.

The present state of things is something different from what it was at first. There is not so much *apparent*, though, I should think, as much *real* feeling, now as at any previous time. The number of those who indulge a hope, and whose walk compels us to hope for them, I am not able to tell. It probably is about 30. The number of those who are serious, or in other words, *seeking*, I cannot say. Probably, there are not so many of this class as at some period past. The number of those who have either obtained hope, or come out with a previous one, includes every age, from 60 down to 7 or 8. The revival as yet has reached over only a small portion of the town. The Lord extend it, till it shall reach your region and village.

If I had time, I should be glad to give you a history of a single Saturday evening meeting. And perhaps I may have. Let me invite all your readers to have a little prayer meeting, both Saturday night and Sabbath morning. And when they ask to have a revival of religion commence immediately, with *them* and their neighbors—*let them be willing to have that prayer answered*. That appears to be all that is necessary. God will do the rest.

TIMOTHY W. HOPKINS.

HOME MISSIONARY.

EXTRACTS OF CORRESPONDENTS.

From a Missionary in the western part of New York.

To look at the instruments the Lord uses to build up his kingdom, and then at the success that attends the labor of those instruments, gives a very exalted view of the divine goodness and mercy. It is impossible to put to paper all that is presented to the mind of the person on the ground, who follows the footsteps of Jehovah. Two years ago this country presented an aspect, as to religious society, the most gloomy of any civilized country I ever witnessed. A very few feeble churches presented the only favorable symptoms; and these were not such as those accustomed to view only well-regulated societies, could be much cheered with. Now there are a number of flourishing churches; two are now experiencing revivals of religion, where a goodly number have become hopefully pious. Two years ago there was but little interest for any of the benevolent institutions of the day; now, there is a county Sabbath School Union; and in most of the towns Sabbath Schools and Bible Classes that are flourishing, and the spirit of benevolence awakening. Two years ago there was no ecclesiastical body to whom churches could go for counsel, short of sixty or eighty miles,

and nobody that knew or could feel their wants; now there is a Presbytery formed in the county, under encouraging prospects: good people are becoming acquainted, uniting their interests, mingling their sorrows, and exciting each other to greater diligence and activity. Though there is much to be deplored, still, what benevolent heart can help rejoicing at such changes as these. Nor is it saying too much, to say the Home Missionary Society have been the principal agents in effecting the good that has been accomplished. If their support had been withheld, I cannot conceive of any thing now but desolation, without the means of grace, and the people of God disheartened by the overflowing iniquity. To hear the remarks of public men, two years ago, and now, and then look at the few and feeble instruments, that your Society have enabled to effect, by divine power, such changes, is calculated to fill the mind with astonishment.

From Rev. H. Galpin, Lakeville, Livingston county, N. Y.

Our congregation, although feeble, I think is advancing. The Lord has helped it, by the aid of your Society, and I think in time, if the stated means are continued, will be a large congregation. The money which the Society have expended, will, in time, be returned seven fold.

A number of professors are awake, and are looking and praying for the special blessing of God. This I always view as a good sign, though not as certain, that it is the Lord's time. But who hath despised the day of small things? How many churches, and this among the rest,

From the Rev. B. J. Lane, Clarkson, Monroe county, N. Y., March 6, 1829.

Since I came to this place, the Lord has graciously poured out his spirit, and between twenty and thirty have been added to the church, as the fruits of the revival. The church is now, indeed, "looking forth" in the majesty of grace, and becoming "terrible to her enemies." Several men of respectability and talents, have been recently added to our numbers.

The Sabbath School is now in a more flourishing state than ever. We contemplate enlarging the library in the spring, and hope to see great things from this small beginning. Our meetings for prayer and religious conference are frequent, and of late there has been an unusual attention and solemnity. The monthly concert for prayer is regularly attended, and a collection taken up. The cause of temperance, among us, is progressing.

From Rev. W. Jones, Mendon, Monroe county, N. Y., March 8, 1829.

A little more than one year ago, a dark and almost cheerless night of spiritual despondency hung over the prospects of this people. The church, amounting (and those mostly females) to about the number of Christ's disciples, were, and had long been, without the administration of the gospel. No meetings for prayer or conference were known among them. Here and

there one, it seems, with harps unstrung, were silently mourning, and praying, and weeping along the cold streams of Babylon over the desolations of Zion.

At this crisis a few persons of steady habits became alarmed for the morals of the rising generation, and accordingly succeeded in establishing a small Bible Class and Sabbath School; but as the teachers themselves were destitute of experimental religion, their instructions commenced and closed without prayer. While thus engaged, the same truths which they were endeavoring to communicate to the minds of others were, by the Holy Spirit, applied to their own, and they began to inquire "what shall we do?" Here God began a work which has resulted in the hopeful conversion and church membership of all the teachers, I believe, and most of the taught, besides many others. As fruits mostly of this revival, forty-one have united with the Presbyterian church. Others still linger in the plain, where the judgment of God may soon overtake them. In reviewing the past year, well may we, with heartfelt humility, exclaim, "What hath God wrought?"

About 50 persons are now under a regular course of biblical instruction. Our Sabbath School continues through the winter, and is very promising. Our congregation on the Sabbath is larger and more uniform than ever before. We have a Tract Society in its incipient state.

In your "general instructions," you recommend your missionaries "to instruct, publicly and privately, the people to whom they minister, respecting the causes and fatal consequences of abstain from the use of intoxicating drinks."—This subject has received a share of my attention, and not I trust, without some good degree of success. Several have entered most heartily into the temperate measures of the day and formed a society on the principle of total abstinence; and many others I know, are far more favorably inclined.

From Rev. G. K. Clark, Spencer, Tioga Co., N. Y., March 9, 1829.

In my last I gave you some account of the commencement of a work of grace in this place; the spirit of the Lord, for some time, appeared to be present with us. In one of our Sabbath Schools, at the commencement of this work, not one of the teachers professed any religion. The superintendent and one of the teachers have since become members of our church, and all the teachers, with one exception, I believe, and a number of the scholars, hope they have been made subjects of renewing grace. Since the commencement of the revival, between fifty and sixty have expressed hopes.

THE GERMAN MAGAZINE.

We have the pleasure to announce the appearance of the first number of the German Magazine, so long contemplated by the Board of Managers of our Missionary Society. It is edited by the Rev. S. Helffenstein, and published in Philadelphia. We hope our German rea-

ders
latic
near
ber
Re
Deu
The
Lied
Mag

Th
versa
Phila
Su
Chur
Ge
of the
10 o'clock
Ne
May
Am
13th,
Am
day,
Am
10 o'clock
Edu
o'clock
Am
Bap
Wedn
Gen
at Phil
Am
phia,
Syna
York,
Miss
Church

In co
of Mar
lication
Sunday
are pre
them w
proved.
compen
will ple
mittee,
basis.

1. Th
North A
2. Pl
Holy S
ges,
3. Hi
Saviour
pages,
4. Hi
riod to t
ion with
ges each
5. Hi
Christ to
vols. of
distinct v

ders will use their influence to extend its circulation. The number contains 24 octavo pages, neatly printed on good paper. *Contents.*—Vorbericht; Neu Jahrs Betrachtung—Ueber die Religion; Geschichte der Reformirten Kirche; Deutsche Theologie; Synodal Versammlung; Theologisches Seminarium; Anecdote; Lied am ersten Morgen des Jahres.—G. Ref. Mag.

ANNIVERSARIES.

The following list of the principal Religious Anniversaries about to be celebrated in New-York and Philadelphia, was accidentally omitted last week.

Sunday School Union of the Reformed Dutch Church—Friday, May 8th, 7 o'clock, P. M.

General Union for Promoting the Observance of the Christian Sabbath—Tuesday, May 12th, 10 o'clock, A. M.

New-York Sunday School Union—Tuesday, May 12th.

American Tract Society—Wednesday, May 13th, 10 o'clock, A. M.

American Home Missionary Society—Wednesday, May 13th, 7 o'clock, P. M.

American Bible Society—Thursday, May 14th, 10 o'clock, A. M.

Education Society—Thursday, May 14th, 7 o'clock, P. M.

American Jews Society—Friday, May 15th.

Baptist General Convention—at Philadelphia, Wednesday, April 29th.

General Assembly of the Presbyterian Church—at Philadelphia, Thursday, May 21st.

American Sunday School Union—at Philadelphia, Tuesday, May 26th.

Synod of the Reformed Church—at New-York, Wednesday, June, 3d.

Missionary Society of the Reformed Dutch Church—Thursday, June 4th.—N. Y. Obs.

PREMIUM FOR BOOKS.

In consequence of a resolution of the Board of Managers, directing the Committee of Publication to offer Premiums for Books suitable for Sunday School libraries, the following subjects are presented, and the several sums affixed to them will be paid for such works as may be approved. Should authors prefer to receive a compensation per copy for their works, they will please to signify their wishes to the Committee, who will negotiate with them on that basis.

1. *The History of the Moravian Missions*, in North America; 1 vol., 200 pages, - \$100

2. *Plain and Simple Reasons for Believing the Holy Scriptures to be True*; 150 to 200 pages, - \$100

3. *History of the Jews*, from the time of our Saviour to the present period; from 150 to 200 pages, - \$100

4. *History of the Church*, from the earliest period to the birth of Christ, showing its connexion with profane history; 2 vols. 150 to 200 pages each, - \$150

5. *History of the Church*, from the birth of Christ to the reformation, divided into periods; 4 vols. of 200 pages, the different eras to form distinct works, - \$200

6. *Life and Travels of the Apostle Paul*; 108 pages, - \$50

7. *History of the Seven Churches in Asia*; 108 pages, - \$50

An additional list, and an exposition of the views of the Committee, may be expected in the next number.—Am. S. S. Mag.

CATECHISM.

Question. To whom belongs the guilt of profaning the Sabbath by the transportation of the Mail on that holy day?

Answer. It belongs to the whole nation while none protest against it. But since the late movements, it belongs to those who justify the practice, continue in it, or will not use their influence to procure the repeal of the law.

2. How shall the people clear themselves of this sin?

Ans. By repentance and reformation. They must hate it as a sin against God, and call upon their servants, the rulers of the people, to remove, and if they refuse, we must still continue our efforts by praying, reasoning, and remonstrating—"and never be weary in well-doing" while this great national sin remains.—Roch. Obs.

No Market.—The Agent of a commercial house in Bordeaux, on a visit to this city for the annual orders, as usual, for Brandy, not meeting with any success, paid a visit to the Philadelphia customers of the house which he represents. Returning in a few days, he complained bitterly to a friend of ours, that neither in New-York nor Philadelphia could he obtain an order for a single pipe.—Spectator.

From the Western Recorder.

Mr. Editor.—A late anecdote in your paper, illustrative of the doctrine of the Trinity, reminds me of the following:—

A certain man, who pretended to question the truth of divine revelation, chiefly on account of the "mysteriousness" of the doctrine of the Trinity, intimated one evening in the midst of his pride and presumption, a willingness to become a believer, on condition that his own stumbling block could be fairly removed. Upon this, his little son, with the utmost promptness and simplicity, pointed to the mantlepiece, and said—"Father, there are THREE candles, but it is all ONE light." Could any thing have been more appropriate or beautiful? S.

Obituary.

At Richmond, Va. Miss Phileenia Carpenter, aged 36. She was a native of Huntington, Ct. and was formerly preceptress of Westfield Academy.

At London, on the 29th of January, the Rev. Matthew Wilks, the minister for more than half a century of the congregation at the Tabernacle and Tottenham Court Road.

At Prescott, April 16th, after a lingering illness of 12 months, Charles Lathrop, only son of Wm. L. Whiting, Esq. aged five years.

At Monte Grande, near Buenos Ayres, on the 4th of February, Mrs. Parvin wife of the Rev. T. Parvin, and daughter of Hon. C. A. Rodney.

At Saybrook, Mr. Tamerlane Olmstead, aged 40.

At Salem, Mass., the venerable and esteemed Dr. Edward A. Holyoke, aged 100 years and 7 months.

Poetry.

RETROSPECT OF AN AGED CHRISTIAN.

I HAVE lost the sweet time of my fruit-budding bloom,
The morning of boyhood, the spring of perfume;
A loss, mines of jewels can never retrieve,
And oceans of tears, though I ceaselessly grieve.

Though silvery age has besprinkled my head,
And the heyday of life, with its vigour, hath fled;
Reminiscence sad, like a dark vision, steals,
The ghost of past vices still treads on my heels.

How rosy the pathway in youth I design'd!
But the roses are past and the thorns left behind;
The roses were folly's creations ideal;
But not so the thorns, they are lasting and real.

I wove me a chaplet of myrtle and flowers;
And sunk to soft slumbers in pleasure's gay bowers;
But woke on the brink of destruction and death,
With the dark gulph of hell roaring dismal beneath.

Perdition around me, for mercy I cried;
But knew not the path, till the Cross I espied;
It shed on the dark maze a silvery ray;
And a voice whisper'd softly, "Soul, this is the way!"

I gazed on the symbol of mercy and grace,
The Covenant sign to a perishing race;
I touch'd it, and quickly its virtue perceived,
And peace, love and pardon, were proofs I believed.

And thus I still travel life's valley along,
The Word is my comfort, Salvation my song;
I am saved by the Cross, for its virtues are such,
If my wounds bleed afresh, they are heal'd by a touch!

ADVICE TO PARISHONERS.

I know of no means so immediately likely to promote the great event of general conversion, as the lively, steadfast, and exemplary conduct of Christian professors. I would wish to impress this strongly upon every one of your minds: you are answerable to God for the conduct of every hour, not only as it may effect your own individual state, but as it may, and must respect your families, your neighbors, and the church of God. The increase and prosperity of young converts is closely connected with the manner in which older professors of religion so let their light shine before them, that they, seeing their good works, may glorify their Father who is in heaven.—*Legh Richmond.*

THE BOY AND THE ROMISH PRIEST.

A youth desirous of exposing the fallacy of the Church of Rome, went to a Romish priest with a most pitiable tale of his having lost his father, added, that he was under great distress of mind relative to the immortal state of his father, and beseeched the priest to do what was necessary for the repose of his soul. The priest hearing so much, enquired after the usual fee, when the boy stated his inability to pay the sum required; but it was finally arranged

between them, that the money should be paid in different portions; in the mean time the priest promised to proceed with the necessary formula.

The lad was punctual to his first and second instalments, and then enquired if the priest were proceeding with the usual steps taken in such cases, when he received a reply in the affirmative. Finally the last payment was made, when the boy of course enquired if his father were safe out of "purgatory," when the priest informed him that all was right, and his father happy; upon which the boy in a firm manner said, "thou deceiver of the weak and credulous, my father is still living." It is needless to add that the priest was completely confounded.

ZEAL OF AN OLD SAILOR.

At a meeting of the British and Foreign Seamen's Friend Society, Mr. J. Mills from Greenwich made the following declaration.

"The Society is under weigh, and I trust she will never drop her anchor, until she arrives at the port of everlasting rest and repose, richly freighted with thousands and tens of thousands of redeemed sailors. I have not much money to give to promote this glorious and blessed cause, yet, my heart is so warmly attached to the welfare of my seafaring brethren, that, if my heart's blood would be of any use to save one poor sailor's soul, it should cheerfully be shed."

DESTRUCTION OF THEATRES.

These schools of morals seem devoted to destruction. The number of theatres destroyed in the single city of London since 1789 is eleven—add to these five others, mostly in the United States, within the same period, and the number amounts to sixteen. But let us look to some recent events near home. Within the last fourteen months the following theatres, chiefly in the United States, have been destroyed by fire.

	<i>Lives Lost.</i>
Brunswick Theatre, London, Feb. 27, 1828	13
Bowery Theatre, N. York, May 26, 1828	2
Theatre in Shantak District, China, 1828	60
Glasgow Theatre, Jan. 10, 1829	
Mobile Theatre March 1, 1829	
Augusta Theatre, Geo. April 3, 1829	
La Fayette Theatre, N. Y. April 10 1829	

Mr. Whiting,—Permit me through the medium of your paper, publicly to acknowledge my obligations to the people of my congregation, for their repeated favors, particularly to the Ladies, for their recent donation to constitute me a member of the American Home Missionary Society. JUDSON A. ROOT,
Pastor 2d Congregational Society, Branford.

Letters received at the Office of the Religious Intelligencer during the week ending May 6th, 1829.

Dr. Charles Smith; Livingston H. Smith; Samuel Whiting; Asa Meade; Elisha Benjamin; B. M. Beckwith; Edwin Hubbard; Rev. Ambrose Edson; J. Seymour; Capt. C. M. Wait; C. S. Dunning.

TERMS.—\$2, in advance; \$2 50, if not paid in three months—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—NO. 50.

View of the World	785	Conversion of a Universalist	ib.	ciety	795
Schools in Ireland	786	Excellence of the Tract System	790	American School in Greece	ib.
Reform in Sailors.—Blind Mary	787	An aged female disciple	ib.	Middlesex Temperance Society	796
Self-emancipation of Slaves	788	Excursion from Malacca.—The imprisoned Converts	791	Revival in Wallingford, Vt.	797
To Churches	ib.	The Contrast	792	Home Missionary	ib.
Religious Fests.—Take heed of the Flock	789	May	794	Anniversaries.—Premium for Books.—Obituary	799
		Young Men's Temperance So-			